

RESENSI BUKU

Tim Redaksi Kamus Besar Bahasa Indonesia Pusat Bahasa, *Kamus Besar Bahasa Indonesia Pusat Bahasa; Edisi Keempat*. Jakarta: Gramedia Pustaka Utama, 2008, 1701 pp. [First edition: *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1988.] ISBN 978-979-22-3841-9. Price: IDR 375,000 (hard cover).



Hermina Sutami

Faculty of Humanities, University of Indonesia
h_sutami@yahoo.com

The eye-catching cover jacket of the fourth edition of *Kamus Besar Bahasa Indonesia* (The Comprehensive Dictionary of Indonesian, KBBI IV) uses Gold-coloured *Star Dream Metallic* paper. The use of LWC (Light-Weight Coated) 55 gram paper does not make this large dictionary light in terms of weight. Is KBBI IV with its eye-catching front and appendices, truly a "Comprehensive Dictionary" as is stated in its title? In the section "Background

of Indonesian lexicography" a list is included of bilingual dictionaries of local languages as their source languages (Malay, Javanese, Sundanese, Balinese, Minangkabau) that were published during the colonial period. Considering that the dictionaries of most of these languages, including Malay were published some hundred years ago, it is obvious that Indonesia requires a more modern and complete dictionary, complete in the sense of its coverage of vocabulary and domain.

In the paragraph "Function of the Comprehensive Dictionary, KBBI IV" (p. xxv) - the contents of which is the same as that of the third edition - the editors have discarded much information from KBBI II. As a result, the explanation on the function of a dictionary is incomplete. In general, a dictionary not only documents the lexical richness of a language, but also the richness of the culture it represents. It also forms the base for other dictionaries of more limited scopes such as school dictionaries, general dictionaries, dictionaries of synonyms and antonyms, and concise dictionaries (see KBBI II 1991: xix).

More than 60 local languages are listed which have contributed vocabulary items to *Bahasa Indonesia*, and by doing so have enriched the language.

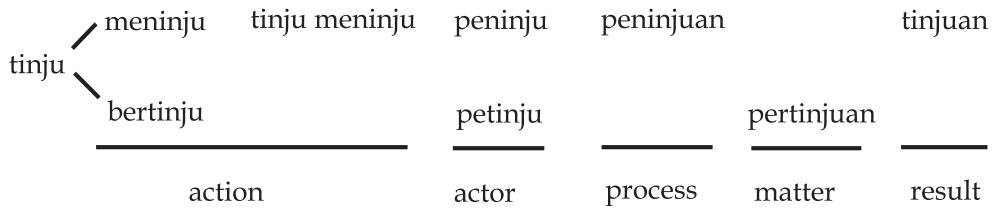
However, no clear criteria is mentioned for the choice of these items: whether it is their frequency, the situation in which they are used, or the type of media in which these words appear. Vocabulary items or expressions that have enriched the language are also presented in the appendix "Regional words and expressions" (pp. 1582-1583), for example *aek ni unte* (Batak), and *baku beking pande* (Menadonese Malay). However, the compilers of the dictionary apparently failed to check whether expressions such as *bhineka tunggal ika*, *tut wuri handayani*, *alon-alon asal kelakon*, and *kumpul kebo* have indeed been accepted in standard Indonesian. Moreover, if *matur suksma* from Balinese is present in the list, why is *matur nuwun* from Javanese not there as well? I would say that the latter is encountered much more frequently.

Another function of a dictionary is to provide language information. It is a great pity that the "Guidelines for the formation of terms", "Word syllabification guidelines", and "Indonesian affixes" have been omitted in the present edition. Without these appendices, the dictionary's informative and scientific function are greatly diminished. Indeed, it would be better if the users of the dictionary were able to find this information in the dictionary itself and not to have to look for it in other books or to be forced to make a trip to the bookstore or the library. The contents of another appendix that was added in earlier editions (KBB I 1991: 1185, List of "Bound forms from foreign languages") has now been incorporated into the body of the dictionary, like in the third edition. As a result, the lemmas in the dictionary are not only lexemes but also affixed words. This raises the question on the compilers of KBB I IV's theoretical points of view. Is not the word *kamus* 'dictionary' (p. 614) defined as *buku acuan yg memuat kata dan ungkapan* (a reference book containing words and idioms)? Affixes are not mentioned in this definition. Nor is explained what the relation is between related strings of confixes such as *per-an* (*pe-an*, *pel-an*) or *ber-* (*be-*, *bel-*)? Are these confixes synonymous or are they interchangeable so that *pergerakan* can be replaced by *pegerakan* and *pelgerakan*?

Like many other types of books, dictionaries include tables of contents which are usually found on the page immediately following the title page. Its aim is to guide the reader into the contents of the book. From the table of contents, a reader can select which part s/he would like to read and which not. Also in KBB I IV, the table of content (p. xxiii) is only found after the list of editors, minister's forewords, and the introductions to each of the three previous editions of the dictionary. Because it is located thus far from the cover, its usefulness is vastly reduced. When a user wants to find the appendix on Indonesia's population, for instance, s/he first has to search for the table of contents first. Is it the intention of the compilers to force the users to read the list of editors, ministerial forewords, and introductions of the previous three editions first before they can finally find the much more important information about the entire contents of the dictionary? Consequently, the "Table of contents" is an entry, which has to be looked up in the table of contents, which is rather "disturbing".

The change in the order of sub-lemmas in KBB I IV is an attempt by the

editors to make the Item and Process approach it refers to explicit. In the listing of the sub-lemmas in the previous editions this approach was not mentioned explicitly. Sub-lemmas with the prefix *me-* precede those with *ber-* which seems to be based on the consideration that the prefix *me-* has more grammatical meaning than the prefix *ber-* (see Harimurti Kridalaksana 1996: 40). With the arrangement: *meninju*, *tinju-meninju*, *peninju*, *peninjuan*, *tinjuan*, *bertinju*, *petinju*, *pertinjuan*, the semantic relations between these various affixed forms can be presented as an ordered paradigm.

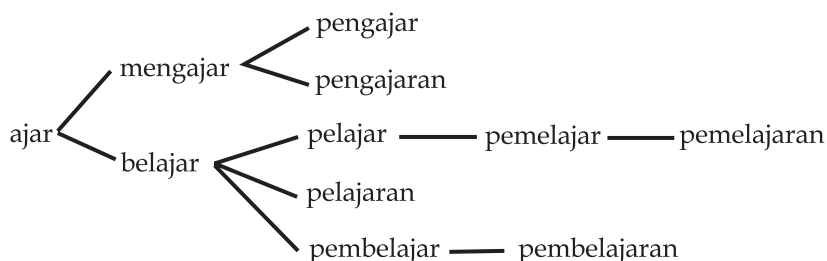


By this sequential order, the user of the dictionary can comprehend that the meaning of *peninju* and *petinju* as actors originates from the action *tinju* with different prefixes. What about the word *ajar*? Of the sub-lemmas given, two are not found in *KBBI II* but one is not found in *KBBI III*.

KBBI II	KBBI III	KBBI IV
-	PEMBELAJAR: orang yg memperelajari (a person who studies s.t.)	PEMBELAJAR: orang yg membelajarkan; pengajar (person who teaches; teacher)
PEMBELAJARAN: proses, cara, perbuatan menjadikan orang atau makhluk hidup belajar (process, method, manner to make a person or living entity learn s.t.)	PEMBELAJARAN: proses, cara, perbuatan menjadikan orang atau makhluk hidup belajar (process, method, manner to make a person or living entity learn s.t.)	PEMBELAJARAN: proses, cara, perbuatan menjadikan orang atau makhluk hidup belajar (process, method, manner to make a person or living entity learn s.t.)
PEMELAJARAN: proses, cara, perbuatan mempelajari (process, method, action of learning or studying)	PEMELAJARAN: proses, cara, perbuatan mempelajari (process, method, action of studying s.t.)	PEMELAJARAN: proses, cara, perbuatan mempelajari (process, method, action of studying s.t.)
PELAJAR: anak sekolah (terutama pd sekolah dasar dan sekolah lanjutan); anak didik; murid; siswa (school kid; student)	PELAJAR: anak sekolah (terutama pd sekolah dasar dan sekolah lanjutan); anak didik; murid; siswa (school kid (especially at elementary school and high school); pupil	PELAJAR: anak sekolah (terutama pd sekolah dasar dan sekolah lanjutan); anak didik; murid; siswa (school kid (especially at elementary school and high school); pupil
-	-	PEMELAJAR: orang yg mempelajari; murid; siswa (a person who studies s.t.; pupil; student)

Pembelajar is a new form in *KBBI III*, whereas it is *pemelajar* in *KBBI IV*. *Pembelajar* is understood as 'orang yang membelajarkan' or 'teacher' by *KBBI IV*. Where did this meaning come from? Is not *pembelajar* derived from *belajar*

instead of from *mengajar*? Consider the process.



Why does the word *pemelajar*, which is largely synonymous with *pelajar* appear? Is the word created on purpose for the sake of neat regularity or is it used by the community as a new form? A new form may be created by considering the level of importance and productivity, as is the case with the word *petatar* and *penatar*.

We should reconsider whether affixed words which have been standardized for decades should be changed for the sake of consistency (*ketaatan*, p. xxix), for example *mempercayai* becoming *memercayai*, *mempesona* changed into *memesona* (see Harimurti Kridalaksana 2008)? Are new forms created for the mere sake of regularity? If so, should a language adapt to the rules for the sake of regularity? Or, are rules derived from a corpus produced by language users? Why are rules formulated to begin with? Is the idea to forge language so that it conforms to the rules – with the result that it is no longer natural (but artificial)? Or, are these new forms an indication that the language is alive and natural? As an official institution under the Department of National Education, the Pusat Bahasa (Language Centre) should implement changes in the rules after discussions and after agreement between the experts and the community has been reached. One should not forget that the agreement with Malaysia in the 1970's to cooperate in language development, concerns terminology and grammar. If change is desired, it should be discussed and an agreement should be reached. All this is needed since a dictionary must reflect the living vocabulary as used by the community, not one as desired by an institution.

Tak ada gading yang tak retak or, in English, 'no rose without a thorn'. The imperfections pointed out above do not diminish the respect and pride one feels for the work of the experts and compilers of *KBBI* I, II, III, and IV who have put their ideas and efforts in language in an attempt to show the lexical richness of the Indonesian language.

REFERENCES

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